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THE ORIENTAL MYSTIC MYNA.

A monthly Magazine Devoted to the study of Religion, Philosophy, Psychology, Occult Science and Politics.

Vol. I.] September, 1908. [No. 2.

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A Series of Lessons on the Theory and Practice of Hathayoga Pranayama from the pen of Swami Sivananda Yogi, will appear from the third number of our Magazine. These lessons are full of splendid facts which, if carefullyread, will stimulate one to a harmless practice of Pranayama and give him health, wisdom and success in all walks of life. The lessons contain substance hitherto unknown to the public. They are the essence of the esoteric Tamil works on Hatha Yoga—*The Editor*.

ERRATA.

Page	3	1st column	Line	7 ...	insert " after '*reformers*'	
"	4	"	"	5 ...	*Sprit*	Shd. be *Spirit.*
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THE

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AUM

"These are thy glorious works,
Parent of good,
Almighty! thine this universal frame.
Thus wondrous fair; Thyself
how wondrous then!
Unspeakable! who sitt'st above
these heavens
To us invisible, or dimly seen
In these thy lowest work; yet
these declare
Thy goodness beyond thought,
and power divine.
On Earth join, all ye creatures,
to extol
Him first, him last, him midst,
and without end.
Hail universal Lord! Be bounte-
ous still
To give us only good, and, if the night
Have gathered aught of evil,
or concealed,
Disperse it, as now light dispels
the dark."

EXTRACTS.

Tolstoy on Death.

Count Tolstoy, the Russian author, celebrates his eightieth birth-day this summer, but expresses his perference for death. A paper prints his reply to a friend who congratulated him recently on the approach of his birthday, which ran as follows:—

"It is another happiness that awaits—Death."

In a letter which is published in the Paris *Matin*, he amplifies this saying and adds that all earthly life is a dream and that death is the true awakening. This letter runs as follows:—

"All our life, from birth to death—is it not with all its dreams, itself a dream? Does not our belief in its

reality spring solely and entirely from our ignorance of any other life more real? Our earthly life is one of the dreams of another and more real life, and that other life is a dream of yet another life, and so on *ad infinitum* even to the last life, the life of God.

"I believe with all my soul in what I say. I feel I know with certainty that in dying I shall be happy, that I shall enter a world more real."

Indian Students.

The Parsi learns that, in view of the present unrest in India, the doors of oxford and Cambridge are to be closed against Indian students. Our contemporary says that a Parsi student of Bombay who proceeded to England a short time ago to compete for the Indian Civil Service applied for admission into one of the Colleges; but was refused on the ground of his being an Indian. Correspondence then ensued and when the student produced certificates of his good behaviour from Professors of his College in Bombay, he was eventually admitted.

Action of Tea

According to Brunton, tea may interfere with nutrition in three ways: First, by lessening the feeling of hunger; second, by rendering food less digestible; and third, by interfering with the digestive power of the stomach. At the same time that it thus lessons the nutrition of the body it enables the person to use up much more energy than he or she would be able to do without its aid, and the consequences of this are most evident in the effect on the nervous systom. Although tea prevents the sensation of fatigue from being felt for a while, yet exhaustion is going on, both in mind and body, and this usually at length causes disinclination to either mental or bodily exertion, and tends to destroy the power of doing any useful work, either mental or physical, even when the attempt is made. Power of self-resraint is diminished and the person becomes nervous, unduly sensitive, timid and emotional. Not infrequently ringing in the ears is felt, giddiness, head-ache, sometimes very severe neuralgia and tremulousness. The tremors seem to be more readily induced by green tea than by black tea, and Brunton has known of one case in which two or three cups of green tea were sufficient to induce marked tremor. Neuralgia is very apt to occur in nervons people who are able ordinarily to take a great deal out of themselves, either by sheer force of will or under excitement, and are thus more liable to reduce themselves below normal than those of more lymphatic temperament.

What ought to be done.

The Govenment through Lord Minto has declared that "no anarchical crimes will for an instant deter me from endeavour-

ing to meet as best I can the political aspirations of honest reformers." But they had better hurry up. And would it not be as well, now they are face to face with anarchical crime if they could take these "honest reformers into their counsel? Whether they do that or they do not, there is one thing that ought to be done, and that right speedily. We ought to have a strong representative Indian National Council formed in London to advise the British public as to what is being done, what is not being done, and what ought to be done in India. We have several eminent Indians in London and many leading Liberal Anglo-Indians whose counsel it would be well to have at this crisis. I do not want this committee to be an anti-Govenmental committee; I want it to be the articulate mouthpiece of the "honest reformers" to whom Lord Minto alludes. The fact that such a committee was sitting in London, and that it had the ear of the British public would contribute much to the restoration of the confidence of honest reformers in the future.

The Ghost of Von Moltke.

Dr. Frank Hartmann contributes to the *Occult Review* for July the following story of the apparition of the ghost of Field-Marshal General von Moltke, which, he says, is well known in Germany:—

One night at about eleven o'clock the sentinels who stood guard at the door of the palace where Field-Marshal General von Moltke lived, saw him come out and presented their arms. The general wore his usual military dress, but without a sword, and was bareheaded. At the same time General V. G.—and another gentleman of the Court saw the marshal walking out of the door. He walked up the street to the place where the bridge was then building to which afterwards his name was given. There he stood still and seemed to look at the work. The two gentlemen were very much surprised to see Moltke walk about bareheaded and at such an unusual hour, and they followed him for fear that some accident might happen to him. After a while Moltke turned round a corner and went on, and they followed him again, but he mysteriously disappeared. That night Moltke died, and when the two gentlemen heard of it, they naturally supposed that he had met with an accident when they saw him near midnight; but it turned out that he had died already at 9 P. M. or some two hours before they followed him. The case has been made the subject of official investigation. The sentinels and the other witnesses were examined and no circumstance could have been better authenticated. It created a great sensation at the time, but the "experts" did not know what to make of it.

As "Moltke Bridge" was then nearly finished, it seems natural that the old general wished to see it, and this may have been his last thought, which caused his sprit to create such a phantasm of himself.

The Secret of Mr. Asquith's rise.

To the *World To-day* Mr. T.P.O' Connor contributes a sketch of the new Prime minister of Great Britain. After telling the story of his success, T.P. says:—

What, then, is the secret of Mr. Asquith's rise? It is simply his immense and instinctive oratorical power. Oratory is one of those gift that come from the bountiful hand of nature, direct, unmistakable, spontaneous. If a man have it, the world recognises—has to recognise—it at once. It is, indeed, like all forms of magnetic personality; it does not ask, it demands and extorts admiration and attention. Sometimes men become good and effective debaters by sheer training; I have seen quite stumbling speakers become quite adept debaters in the House of Commons by the sheer practice that was forced upon them by official position. But the orator is born, not made; while the debater may be made, thought not born.

Mr. Asquith is the born orator. The House of Commons recognised *that* the very first moment he stood up in the House. The curious and the thrilled silence which a real orator at once creates is the unmistakable proof of his possession of the gift. It comes at once; it comes almost without the asking; sometimes it comes merely from the first sound of the voice.

Sheer downright, unmistakable, supreme ablity—that has been Mr. Asquith's chief source of success; and oratory is the best revelation of the possession of such supreme ability. Thus it is that he is one of the cases where success came with extra-ordinary rapadity, and apparently even without much effort.

Hypnotism as a substitute for Anaesthetics

An anonymous writer in the *Occult Review* for July says that he hypnotised a young women of twenty four so completely that a dentist extricated fourteen stumps of teeth in a few minutes. When he awakened her after the operation, she asked when the dentist was going to begin. She had no knowledge that the stumps were all out. There was no discomfort, no soreness, and so little bleeding that a wax impression of the jaw was taken immediately afterwards, and she felt perfectly well.

Luminous Night-Birds.

Mr. T. Digby Piggott writes in the *Contemporary* on luminous owls and the will-o-the-wisp. He quotes from recent correspondence to offer indisputable testimony as to the existence of

luminous birds that at first impress the beholders as crescent moons or carriage lamps or bicycle lamps. Born owls appear to be the birds so singularly endowed. One writer says that the beautiful gleam appeared to come from the breast and undersides of the wings and body, and always appeared when the birds were in poor condition. It has been suggested that the light may originate in fungoid growths yet to be discovered; parasitic on the feathers of the owl, which may, on occasion, become phosphorescent. Another suggestion is that, just as phosphorescent toadstools and phosphorescent fish attract their prey by means of their luminousness, so the night-birds may, by means of their light, either allure or frighten their prey, or even simply become able to see their prey as a search-light on a man-of-war reveals the merchant prize. Mr. Piggott suggests that these lantern birds are the explanation of the will-o-the-wisp. Will-o-the-wisps, he says, are not often heard of now. " Gamekeeper's gunbarrels may have had more to do with their disapperance than drain-pipes."

Lord Morley on Resignation.

The general verdict of the country seems to be that the honours lie with Lord Morley in the debate in which his chief opponent was Lord Curzon. The ex-vicerory never fails to be interesting, and to throw the light of a brilliant intellect upon any subject which he reviews. But also he never fails to be personal, if not egotistical, and during the weightly address in question there wereunhappy referencs to personal incidents unremembered and unimportant, and several unfortunate allusions to reigning and more or less friendly potentates, whose national interests are involved with those of the Indian Empire. It is consoling to find such an eminent democrat as Lord Morley standing firm upon the necessities of his post, not hesitating to use any autocratic power needful for dealing with the problems before him. It is also hopeful to know that we are still to pursue the policy of education and of uplifting the Indian masses in spite of the difficulties which that policy promises inevitably to bring. In the matter of small points made in the speeches perhaps the most significant was when Lord Morley, in answer to Lord Curzon's criticism of the acceptance of the resignation of Sir Bampfylde Fuller, stated that so long as he is in office "the resignation of any official, who thinks he knows better than the Government will meet with a prompt and peremptory acceptance." One may say in passing that it is a great pity not to have this rule generally enforced in other Government departments, particularly at the Admiralty at the present time.

The situation in Persia is yet so confused that it is difficult to foresee the outcome. The Shah maintains

that he has only been attempting to purge his newly erected constitutional Government of conflicting and inimical forces; that he has no idea of abolishing the *regime* instituted by his father, and that he intends immediately to call for new elections. But his cleansing methods have in the usual Oriental fashion been of such a desperate, not to say lawless character, that he may find himself depirived by force of his famous Peacock Throne. For the moment it looks as if he is to be allowed to have his way without foreign interference. But there are repeated promises of an uprising on the part of the nationalists, and many rumbling threats of tronbles to come. Great Britian and Russia, the two most interested powers seem to have contented themselves with efforts at the protection of their property interests, and have so far not extended to the Shah the the pressure which they so often exercise upon his Mohammedan brother at Yildiz.

The world's work.

Francis Bacon's incarnations.

Apparently it is not enough that Francis Bacon should be hailed as author of Sbakespeare's plays and poems. An article in the *Theosophist* gravely informs us that he is also responsible for *Paradise Lost* and *The Essay on Man*. These momentous discoveries are not the product of merely literary methods, but are the latest triumph of the occult. The Elizabethan dramatists at large, Spenser Milton, and Pope, are apparently to be regarded as mere "masks" of this "Master." We have not patience to give all the details of this fatuous perfofmanee. Reincarnation, of course, plays a great part in it. S. Alban, the protomartyr of Britain, Resenkreuz, and Hunyadi Janos are named for Bacon's previous births; and the Count S. Germain for later manifestation. Finally, the writer hazards the suggestion that *Pilgrim's Progress* and *Don Quixote* will probably prove to be by the same author. They probably will, to inquirers who approach them with this particular bee in their bonnet. But why stop there? We suggest to these dabblers in literary history that *The Canterbury Toles*, *The Idylls of the King*, and *The Ring and the Book* are all trophies which might be suitably appropriated by occult methods for this idol of Theosophy. Alfred the Great and the Venerable Bede might be treated as previous incarnations, and under cover of their names all the monuments of early English literature might be annexed. With a little thoroughness this burlesque of all criticism may be made to gather up under one name all the classics yet written or to be written in the English language. Can folly go further?

Mosquito-trap

A trap for catching mosquitoes has been devised by Mr. Maxwell Lefroy which is simple and effective. It

consists of a small box, about twelve inches square and nine inches wide with a hinged lid with a small orifice with a sliding cover. The box is lined with dark-green baize, and has tin floor. The trap is placed in a shady corner of the room and the mosquitoes, when they enter the house in the morning, seclude themselves in it to escape the sunlight. The lid is then shut and a teaspoonful of benzine injected into the box. Mr. Lefroy found that in a short time the mosquitoes succumbed, and by continuing this process for a month caught and killed over two thousand three huudred.

The Madras Christian College Magazine.

Lynnoscope.

The marvels of ths lynnoscope, the invention by means of which any one can see round the world, were explained. All the old difficult problems of making people invisible, seeing through a brick wall, and corresponding direct with friends in New York are solved if the lynnoscope is properly constructed.

Mr. John Wellesly Lynn is the inventor, and he observes that it will allow people in London to see any one in America instantaneously, reflect any written message at once to the most distant places: enable any person to see right through any human being or solid substances as if they were not there.

"The lynnoscope consists of three distinct instruments. They are used in reflecting images like a mirror and are not connected by wires or worked by elcetricity. These intruments are: (1) The operator, (2) the transmitter, (3) The receiver"

The uses of hot water.

The uses of hot water are many. Hot water applications will speedily relieve and cure, (1) congestion of the lungs, sore-throat, and rheumatism. (2) Headache almost always yields to the simultaneouss application of hot water to the feet and back of the neck. (3) A towel folded several times and dipped in hot water and wrung out so that it will not drip and then applied around the neck with a dry bandage over the wet, will cure croup. (4) A cup of hot water taken just after rising, half an hour before breakfast, has cured many cases of indigestion. (5) Very hot water externally applied will stop dangerous bleeding.

The Astrological Magazine.

THE EVOLUTION OF THE COSMOS.—*(Contd.)*

In the illustration taken by the Idealist to elucidate his notion of matter, one very important fact is left untouched. It is observed that the different attributes of the crystal sphere do not have an existence of their own, apart from their being an outcome of pure thought-forms

How the diverse forms of thought arise in the mind of an individual, is not at all distinctly stated. Whether the vibrations of thickness, roundness and transparency, are sent by the crystal or they are originated alone by the senses and transmitted by them to the mind requires to be determind beforehand. For the conception of a thing is indispensable an individual experience of the thing itself antecedent to the formation of its mental picture. If I have not heard or seen the crystal sphere before, I cannot form a mental image of that object in any other way. But, when I accidentally come across that thing, my mind becomes at once struck with its dazzling beauty and its other attributes, too, by Law of Association, get themselves indelibly impressed upon my memory. In this manner arises in mymind the conception of the crystal or other objects of this universe. During this process of cognition, the vibrations sent forth by the crystal sphere affect, first, my organ of sight which, in its turn, communicates them to the corresponding brain centre, tho mind behind it reacting upon them at last. But without this solid crystal before me, this process of cognition cannot take place; equally impossible it is to produce the knowledge of that thing when my mind is not co-operating with the senses, but is intent upon the solution of some intricate problem of life, even though the crystal be present before me. For instance, while my thoughts are absorbed in the much interesting study of a great work like Sivajnanabodham, I do not hear the sounding bell of a neighbouring church, nor do I feel the sharpness of my appetite. How is that? The bell is ringing, my ears are wide awake, there is a peculiar sensation in my stomach and my mind also does exist within, with all that I do not hear its sound nor do I feel the appetite. Why? Because, at the moment my mind is plunged in the contemplation of the ultimate teachings of that great work. Again, your mind may be working with the senses, but if your organ of hearing is not in proper order, you, too, will not hear the sound like myself. Therefore, for the cognizance of sound, the bell, the ears, the brain centre and the mind are all the necessary requisites. Any want of these conditions is sure to impede the uprise of a conceptual image.

Similarly, for the conception of this exterior world, we require all the necessary conditions referred to in the instances of crystal sphere and ringing bell. There must be a world without, a mind within, a perfect body between and a co-operative work of all the three. You just take off any one of these and there is an end of all knowledge. If there do not exist a world without, you can never form a conception of it in your mind, if there do not exist a

mind within, you can never become conscious of this world without, if there do not exist a body between, there can never arise any experience of anything at all. In spite of this every day experience which is as clear as day light, the Idealist would declare that this world is a bare reflection of thought. How is that possible? Can you create a crystal out of your mind? Can you produce a handful of clay out of your thought? Can you originate the sound of a bell from your ideal imagination? No, you cannot.

If, just for a moment, you pursue the development and unfolding of mental powers from our early childhood, it will become manifest that the position of the Idealist is of an entirely untenable character. Watch the new-born babe. It presents no mental activity except when hungry. Then, it feels the keenness of hunger and cries. Having seen this, the tender-hearted mother hugs the babe to her breast and suckles it. Thus gratified, it afterward remains quiet. Again it feels hungry and again it is suckled. In this manner, it grows on for a month or two, and all this time it is learning just to associate the hungry feeling and its gratification with the presence of its mother. Again, now, it cries and the mother approaches it uttering soft and soothing words. Immediately it recognises her voice and stops crying, presumably with an expectation of its appetite being satisfied. Thus it grows on for some months more. Then the pleasing thought of sucking enters into such an intimate association with the conceptual image of its mother that whenever the mother comes nearer, on seeing her face it smiles, it babbles with her. Thus for a year or two it grows on.

In the mean time, the child has learnt to eat soft and light foods that best suit her body and remember their names. She tries to speak to her mother and later on puts ten thousand questions at a time to learn more and more about the objects of Nature, having her curiosity and inquisitive spirit aroused to the highest pitch at the sight of the wonderful and variegated phenomena of this universe. In this way, she develops on into girlhood, into the state of a virgin, into womanhood, all the while knowing more and more of this world and enlarging more and more the range of her intellect. So far you see plainly that the mind which had, like the smallest seed, inclosed in its infancy all the faculties in a latent form, now puts them forth in quick succession as soon as it comes into an intimate relation with the outer universe. Without this closest union, the development of mental faculties is not even imaginable. Can the Idealist show me a single instance in which the mind is seen to evolve of its own accord independent of all worldly contact? While this is practically impossible, of what avail is all his sophistic reasoning to prove that matter

is pure illusion and that mind is the only thing that really exists.

Matter and Mind are but two distinct entities, yet they are bound up together quite inseparably from all eternity. There is not a particle of matter in which the mind does not dwell, nor is there a single soul which at this present stage of evolution, is shut up in an isolated sphere of spirit free from all material tinge. Still in the immeasurable expanse of matter, only that portion of it is animated where the indwelling soul is already on the way of devolopment, while the remainder, though infixed with life, lies inactive awaiting the time of soul evolution. This point should be borne in mind, since it forms the nucleus of Saiva Siddhanta around which its profound tenets gather together. According to the philosophy of Saiva Siddhanta, both matter and mind are conceived of two genuine principles of existence, which are as real as God but of them one is endowed with intellect, while the other is not so. This doctrine of Saiva Siddhanta is also corroborated by the dogmas of twelve principal upanishads where God, Soul and matter are distinctly spoken of as three different entities, of which Paramatma or the Supreme Being exists encasing and interpenetrating the other two while Jivatma or the Individual soul dwells in the inmost core of matter.

"The individual soul for his enjoyment approaches the one Prakriti which is red, white and black, of one form, and producing a manifold offspring; the other who is unborn abandons the Prakriti whose enjoyment he has enjoyed" (SVETASVATARA, IV. 5)

"Know Maya as Prakriti, him who is united with her as Maheswara; this whole world in truth is pervaded by his parts" (Svetasvatara, IV. 10)

And Samkhya, the oldest philosophy that the world has ever seen, also emphasises the distinct characteristics of soul and matter. Saint Tirumular who existed thousand and three hundred years ago observes:

"Of those that are spoken of as Lord, soul and matter, soul and matter are as eternal as Lord, but soul and matter do not approah Lord, and, if Lord approach them, soul and matter cannot hold out against him."

From these and other preceding considerations we are driven to the conclusion that Mind and Matter are two distinct entities of an eternal character and that for the evolution of the one the other serves as an absolutely necessary principle of help.

Now, we shall proceed to consider the evolution of cosmos as it is explained in the philosophy of Saiva Siddhanta.

This world is the outcome of Maya. In Siddhanta as well as in Samkhya, Maya represents the real

basic principle of the Cosmos, and not an illusion as is now supposed. It comes, from the root *ma* to produce and therefore, its real meaning is that which produces. Hence, that which produces this universe is called *maya* in Saiva Siddhanta. This word is not found in the oldest upanishads, but was only lately introduced and identified with the Prakriti of Samkhya as is manifest from one of the later upanishads as Svetasvatara. Almost all the later writers on Hindu Philosophy have made a constant use of it in the sense of illusion which has come into vogue through the great influence exerted by the works of Sankaracharya and other adherents of his System of philosophy. But, it seems to me that the correct meaning of this term is preserved only in the Saiva Siddhanta, though this is not known to the greater portion of the Hindu philosophers who are ignorant of this unique system. Here, I say so much of this word Maya for the sake of making my position unambiguous and strong, and request you all to take this word as representing the real cosmic principle, whenever I have the occasion to use it.

To resume the subject. The Saiva Siddhanta makes a three-fold division of this real Maya, as Suddha Maya, Asuddha Maya and Prakriti Maya. The Prakriti Maya with its two subdivisions of the organic and the inorganic, is the primitive cause of this visible and tangible world. The Asuddha Maya is simply the subtilest and the ultimate state of Prakriti, beyond which the dissolution of matter is not at all conceivable. The Suddha Maya is substantially different from the Asuddha Maya and serves by its impact upon that basic material principle to transmit to it the thought vibrations of *Parasakti*. It is composed of the purest element of matter so much, that it is, sometimes, perhaps erroneously, identified with the Parasakti of the Supreme Being itself.

According to Saiva Siddhanta, God is an indescribable, inconceivable, and immeasurable Being of infinite power and intelligence.

"Him does not approach the eye or speech or mind. We do not recognize Brahmam as anything perceptible; therefore, we do not know how to teach him. It is even different from the known manifested universe, it is also beyond the unknown and unmanifested universe. Thus, we heard from the former teachers who explained it to us." Kena I 3.) Saint Manickavacagar's highest ideal of Sivam is the same as the above.

"When with the mingled gold-gleam of emerald-heap, bright ruby-mass and lightning's flash thou didst reveal Thyself, Brahma went up to seek Thee but Thou didst hide Thyself; From them who toiled steady with penance Thou didst hide Thyself! From those, whose minds

remaining in union, always contemplated upon thee, to their grief Thou didst hide Thyself! From them who laboured with vedic learning Thou didst hide Thyself! From those who boasted to see Thee by some rare device, by that same device Thou didst hide Thyself! Seeking to release all from misery and clutching them to set in bliss Thou dost appear as male and then Thou changest to neutral form and then in the form of a female whose brow is resplendent, Thou dost hide Thyself! Even from the mental vision of the Hermits who, bidding the five senses depart far off passing over every trackless hill, live with fleshless living frame spurned of all delights, dost Thou fitly hide Thyself! Appearing as one that exists and eluding as one that does not exist from all knowledge Thou dost hide Thyself! When even of old I strove to find Thee, when to-day I strive, Thou didst hide Thyself! Deceiver! But we have found Thee now!"

There is not in the whole range of human thought a greater and higher ideal of God than that which found its sweet expression in the devout outpourings of saint Manickavacagar. This highest ideal of God is the central link in the philosophy of Saiva Siddhanta.

Now, this God or Sivam is the only underlying life-principle of such an extremely subtilest character, that a feeble and faint vibration of its thought is quite sufficient to crumble this whole universe into dust. You all know that, in proportion as a gross material substance changes into its finer form, and ascends in the scale of subtility, does it become enormously powerful so as to cause mischief to the lower and grosser forms of matter, if it is not properly guarded against. The more coarse a body, the more immovable does it remain; the more into finer forms it changes the more does it increase in its power of motion. Water is more powerful than Earth, it being lighter than Earth. Steam is more powerful than water, it being thinner than watter. And heat is more powerful than both, it being still finer than Steam. And so on. with Sound, Light and Electricity,

The Physical Science has proved, beyond all doubt, the wonderful power and velocity of electricity which is the only highest form of physical energy known to man. Superior to this electric power there is the thought-force, of which except the small minority of *yogis* and Philosophers, others have studied little or nothing.

For the sake of elucidating this abstract subject I have taken to discuss, I venture to compare the known power of electricity to the unknown power of Suddha Maya and the known finite thought-power of the Individual Beings to the unknown infinite thought-power of the Supreme Being. As indicated above, God being the ultimate principle of extreme subtility, even a faint and feeble vibration of its

thought-power cannot strike at the comparatively gross Asuddha maya without reducing it to nullity so to speak. Hence, the all-graceful Almighty chooses *suddha maya* as efficient vehicle for conveying his thought-vibrations to the gross Asuddha maya and creates from it the grosser prakriti and from this this grossest universe. Why has he chosen *suddha maya* as the proper vehicle? Because, it approaches him a little in subtility of its substance, although it widely differs from him in being made up of dead material stuff. As it is composed of such finest element, it is capable of receiving the Divine vibrations without destruction to itself and transmitting them to lower regions of matter, tempering their extreme velocity and unlimited power of action.

(To be continued).

THE ORIENTAL MYSTIC MYNA.

The Milk-Sea Myth.

On the milk-sea floated a huge serpent called Adisesha. And the God Narayana, making that serpent as his couch, slept on it at the end of one Manvantra, when the whole world lay secure within his abdomen. In this manner the God Narayana was asleep for an indefinite length of time. At the end of that interval a new manvantara began to dawn and the Lord himself woke up, producing a fine lotus bud from his navel. And the lotus-bud slowly opened its petals, disclosing to view the four-faced God Brahma. And by Brahma was created this entire universe of infinite variety. So on runs the story in the genuine Puranic literature of antiquity.

No intelligent reader can read this story without being at once struck with the allegorical character of its meaning. Of course to the religious dogmatists who find the excellence of their religion in false and disgraceful stories told about their God, the taking of this story in any sense other than literal would be quite unpleasant. Except a few, the real mystic beauty of which will be apparent to any earnest student who makes a comparative study of myths, the greater portion of the Puranic stories are not to be believed in, since they were created by vengeful religious fanatics for the purpose of introducing differences into the peaceful life of faithful persons.

But the story above mentioned is a genuine relic of the wisdom of Indian Sages. It represents the dissolution and evolution of this world. Why the Sages, instead of bringing home to our mind such truths in plain and out-spoken language, veiled them in inconsistent narrations, must, for us, ever remain in mystery. Various conjectures have been made to find out their

exact motive in so doing but they all proved fruitless, as no satisfactory explanation was forthcoming. Yet that such myths did conceal some eternal truth of priceless value is beyond all dispute. So early a philosopher as Aristotle attempted to interpret the myths prevalent in Greece of his time. Lord Bacon, in his 'Wisdom of the Ancients' gave a similar interpretation to such myths as he deemed worthy of his mature consideration. And in speaking of this admirable work of Bacon, Prof. Sayce observes that "It was imagined to have solved the problem of mythology, to have penetrated into the inmost meaning of the myths. They were the allegories of the priests of early time who veiled their deep knowledge of the mysteries of nature in parables and similitudes which the uninitiated multitude interpreted as literal facts." *

Now, to resort to the explanation of the myth under our consideration. The white sea of milk on which the huge serpent floated is the symbol of the purest and the subtlest element of matter called *Suddhamaya* comprising within itself the active portion of its substance which assumes the coiled-up form of a serpent. In our lecture on *The Evolution of the Cosmos* I have cleary shown how Parasakti, for the sake of creation, comes into active contact with the Suddhamaya, how in the latter there occurs a spiral motion which curdles the substance of *Asuddamaya* and originates in it what is called *Prakriti* of samkhya, and how from this Prakritimaya comes out the series of physical elements one thicker than another in their descending scale.

Now, it will be clear that the huge serpent Adisesha is nothing but a suggestive symbol of the spiral movement which took place in Suddhamaya as the result of its union with the Divine energy.

And the body of the God Narayana that lay down on the couch the Adisesha, represents the Prakriti which was produced by the gyration in the Suddha maya. In the upanishads the body of Narayana is spoken of as Prakriti. And so the three symbols the milk sea, the serpent and the body of Narayana signify remarkably the three consecutive stages of cosmic evolution.

Now what does the sleeping of Narayana indicate? Narayana is not the term used to express his body but denotes the Supreme Self operating upon the material principle. When His Self ceased to operate upon the world, the Purana spoke of him that he had gone to sleep. In order to give rest to individual souls which

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* Introduction to the Science of Language Vol. 2, page 237.

had been constantly active for one Manvantara in the progress of its evolution, the Gracious Lord dissolved the entire universe up to Prakriti and kept it within the entrails of his abdomen. That is to say, the whole world having been broken up into its component parts remained in a subtle from in its primary cause Prakriti.

If the dissolution did not go far beyond Prakriti, it was called the Vishna Pralaya and the Supreme Self functioning up to the Prakritic plane was styled as Vishnu or Narayana. But when the same Self had extended its dissolving function up to Asuddha Maya he was denominated as Rudra and the subtler transmutation of matter caused by him as the Rudra Pralyya. Again when this process of dissolution had reached its farther and ultimate point in Suddha maya, it was called Sadasiva Pralaya and the Self in performing this function named Sadasiva.

From this it must be distinctly understood that there were no three Gods as Sadasiva, Rudra and Vishnu but that one and the same Supreme Self was, by its widely different functions, called by three different names for the sake of a clear comprehension of the dissolution-processes. Those who had lost sight of this law of involution by having their attention turned to individual profits and crude religious bigotry, made a very sad and foolish distinction in the functions of the Deity and created out of their vapid and mischievous imagination the three different gods as named above. The wise look upon this conventional difference as a destructive blast to the bright flame of Indian welfare.

Then the awakening of Narayana represents his active function to take out the world from its period of rest and send it on the move of its evolution.

The navel is that point in the Prakriti through which the creation begins to come out. The lotus-bud is the finest symbol imaginable to convey the first appearance of the conglomerate mass of guna tattwa which forms the basic principle of the material universe. The opening of its petals denotes the distinct separation of guna into three parts. The appearance of Brahma is again the function of the Lord on the lower material planes than that of guna. Such are the wonderful gradations through which our universe passes into its present shape, and will again return to its primordial cause, as symbolically set forth in the instructive myth which has started our speculations.

CORRESPONDENCE.

To

THE EDITOR,

The Oriental Mystic Myna.

DEAR SIR,

I write at your kind suggestion, not in order to contribute anything to the knowledge of the readers of

the Mystic Myna, for I subscribe to the Magazine for the sake of receiving, not of imparting, knowledge, but in order to assure the readers of the Magazine that it has friends and sympathisers among not a few who cannot subscribe themselves as Saiva Siddhantis, though they welcome much of the teaching of the school. For example, I am a Christian. I conceive of God as a distinct personality, whose essence is the purest Love. That is your view, see page 10 of No. 1. I acknowledge the existence of an eternal brotherhood of love among the wise, and recognise it as my duty to extend this spirit of brotherhood to all, transcending all barriers of race, caste or creed. That is the social and ethical view of the system as stated on page 11, and it is the noblest ideal ever yet placed before corporate mankind. For enlightenment upon this, and upon all the deepest problems of personal life, I seek my 'real Guru,' who is the God-man Jesus Christ.

As to the occult practices of yoga, I am necessarily ignorant, but I am quite prepared to believe that in them are embodied some valuable secrets, which are not unconnected with the matters now being investigated by experimental psychologists in the West, the knowledge of which has already widened our understanding of our own personalities, and above all things has rendered impossible a materialistic view of the universe.

For the rest of the statement of the objects of the Magazine, on the exploration of Tamil literature connected with the system, on its attitude towards prevailing religions, towards politics, and toward the general uplifting of humanity, one can only heartily endorse every word of it.

If the attitude here indicated constitutes a man a Saiva Siddhanti, I have some claim to the name. I do not however take the name because the most distinctive thing in my religion is not the system, but the person of the Guru, out of which the system is evolved, and I therefore seek to be called by his name. I have however perhaps said enough by way of assurance of my sympathy to make way for a hearing for a suggestion.

My suggestion may sound somewhat vague, but I believe it is practical. It is that the adherents of the school should make more efforts to popularise its distinctive tenets, so as to spread the knowledge of them broad-cast in the villages of South India. I need scarcely say that by 'distinctive' I mean those conceptions which are peculiar to the school and which constitute its special contribution to Indian thought. Take as an example the doctrine of God, as stated on page 10 of No. I of the Magazine. When we speak of the Divine Being with a string of purely negative attributes such as incomprehensible, infinite, formless, without beginning or end, we are merely

repeating what all Indian systems have taught, and are not making our special contribution to the thought of the day. But when we emphasise the positive side of the doctrine of God, and make it clear that we speak of a personal being, who is an essence of the purest love, then we are bringing to our fellowmen a benefit which they would not otherwise receive.

I believe that the ordinary simple-minded people of the villages are many of them ready to accept this teaching of God, if it be put before them in a way which they can understand. But at present, with no clear instruction to guide them, with famine and cholera and small pox and a hundred other ills, each of which is attributed to supernatural agency, troubling them year by year, is it wonderful that they relegate the supreme Being to a far corner of their thoughts, and devote their main religious energies to the propitiation of subordinate hostile powers which haunt their goings out and their comings in? We cannot help such people so long as we merely insist the negative side of our doctrine. It is positive ills that are troubling them, and only positive, strong, popular teaching of a supreme personal Being whose essence is Love, a Love which can control and transform all the harassing evils of life, can have any practical interest for them.

The same thing holds in the matter of our ethical and social principles. Few people nowadays deny the theoretical doctrine of the brotherhood of the race. But the task before us is to demonstrate the principle by acts which will impress themselves on the popular mind, and so make the principle exert a practical influence upon every-day life. If ever the actual practical demonstration of those principles was needed, it is needed in periods like the present, when all over the world the dividing forces separating race from race and caste from caste seem to be struggling to get the upper hand. Each in our own sphere we have to discover some step which we can take by way of making it obvious to all who know us that the brotherhood at which we aim is one of the whole race.

I wish the Magazine every success in its pursuit of the difficult and lofty aims set before it. I believe that when it faithfully strives to spread the conception of the supreme personal Being it will not rest unaided by His grace.

Yours faithfully,

G. E. PHILLIPS.

HYPNOTISM AND MESMERISM.—*Contd.*

Now, the true nature of these two states is clearly set forth in the old text books of Saiva Siddhanta. What is called in it as

kevalasushupti corresponds to ordinary sleep and and what is called Nirmala sushupti to Mesmeric trance. The individual soul that undergoes these two modes of existence, really subsists in two different bodies. This visible material body is not the only means through which the soul takes cognisance of the external world; but there are yet within it four bodies one subtler than the other. This body of flesh and blood is made up of gross material stuff and can, therefore, work soley on the gross material plane. As the other four ones that are encased one into the other like onion-skins, are composed of finer and finer substances of matter, the soul which is capable of working through each of them will infinitely increase in its intellectual power and vision. An inseparable coherence of all the five distinct bodies exist as long as the soul works one with them on this physical plane. At the present stage of human evolution man's consciousness is seen to unfold only through his gross physical body with regard to its connection with other bodies, he knows little or nothing, except, when under the influence of some strong emotion, it flashes at fitful intervals. Our consciousness, standing in closest relation with the visible outer world for an indefinite duration of time, is so deeply coloured with its characteristics that to make it perform higher functions in other finer bodies one requires a considerable amount of will power, and strenuous efforts steadily pursued for many years.

Now, that the soul has two such different states of consciousness, one unlike the other, is admitted by almost all the modern Psychologists. In the waking state it becomes conscious of its objective environment and reasons out everything from the knowledge it acquires through sense-perception. But when it goes into dreaming state, it entirely forgets the objects and knowledge of the exterior world having then its subjective faculties awakened to play their part in a most wonderful manner. In this latter situation, it is not able to reason out anything from particular facts to general truths, but can have an intuitive comprehension of certain occurrences which lie beyond the reach of its objective knowledge and reasoning powers. Have not many of us seen in dreams a near relative lying at the point of death at some distant country? and has not his or her death-news reached them some days after to their surprise and sorrow? How many of us have met in our dreams strange persons who were unknown before but who have been afterwards proved to be real beings intent upon doing some mischief to us! Experiences of this kind are too numerous to mention here; and

is certain that there is no one who has not had such knowledge in the whole of his life-time. By this invariable and indisputable evidence supplied by dreams the Psychologists are forced to accept the duality of soul's consciousness.

But, instead of saying that conscious element in man works on two entirely different planes in existence, they are prone to ascribe these two states to two distinct minds of spirit. To me it seems that this ascription of theirs is groundless. How can there inhere in the soul two minds, of which one possesses attributes quite inconsistent with those of the other? The soul is a sentient being and it can have only one kind of intelligence and not two, widely differing between themselves. If this be the case, then, how are we to account for the two distinct states of consciousness discussed above? This difficulty would be obviated by a glance into the occult works of Saiva Siddhanta where you will find it clearly stated that the soul is a principle of intelligence capable of manifesting different kinds and degrees of consciousness in proportion as it works through the five distinct bodies which are called *sthula*, *sukshuma*, *guna*, *kanchuka* and *karana sariras.*

Of these five vehicles, the first Sthulasarira is this visible dense body which serves to evoke the objective manifestatton of the spirit's consciousness and connect it with the outer world. Inasmuch as it comprises only of such organs as are susceptible of receiving tangible sensations from the external objects, it becomes quite unfit to transmit subtler vibrations coming from the higher planes of matter to the finer perceptions of Mind and to extend the range of the Soul's potential faculties.

The second Sukshumosarira is the essence of Sthula and forms the real counterpart of it in possessing almost all its peculiarities but in a much rarefied condition. This body is called the Etheric Double by the Theosophists. Others call it the astral. When the Soul comes to play its part in this body, all its consciousness of the objective world ceases and an unconnected series of subjective images flit about it in wonderful rapidity. In it the Soul undergoes a light sleep mingled with dreams.

Within this is encased the third *gunasarira* which is composed of three gunas, *Sattwa Raja* and *Tama*. Of these three gunas the first satwa is the subtle and purified element of matter by means of which the purification of soul is brought about; the other two, Raja and Tama are the subtle unclean part of matter or *Prakriti Maya* which reflect the nature of *Mala*. This Mala is only a technical term for the elementary principle of passion and ignorance cohering in the soul from all eternity. Here

what is meant by guna is not quality but concrete matter of thinner kind the thinnest cause of which is termed *Prakriti*. Dwelling on the conception of this word *Guna*, Max Muller wrote "Colebrooke had already warned us against taking the Gunas of the Samkhya in the sense of qualities. "These three qualities," he says, 'are not mere accidents of nature, but are of its essence, and enter into its composition like different rivers forming one stream, though for a time retaining their different colours." Constituent "parts" might be a better rendering, but for the present it is best to retain guna, there being neither thought nor word in English corresponding to guna, as defined in the Samkhya."* This explanation equally applies to the word guna of Siddhnta. That part of matter that in its nature is capable of drawing forth from and conveying to the soul good qualities is sattwa guna and that portion of it that serves the double purpose of bringing into it and calling forth from it passional or ignorant side of *Mala* is Raja or Tama. Such is the character of these three gunas which form the material of the third body. This body holds within it the four internal organs of *Manas, Chitta, Buddhi*, and *Ahamkara*† when the soul comes into immediate touch with this Sarira, it enjoys a dreamless sleep called *sushupti;* yet there is in this state a vague remnant of thinking faculty.

Again within the above mentioned *gunasarira*, exists enwrapped the fourth body called *kanchukasarira*. This is made up of *kalatattwa*, matter finer than the *Prakriti Maya*. In the whole range of Indian systems of philosophy you cannot find even a passing reference to this higher *tattwa* except in the philosophy of Saiva Siddhanta. Even Samkhya and Vedanta do not proceed farther than *Prakriti*. But Saiva Siddhanta penetrates into the finest and the thinnest veils of matter to search for the inmost lying Supreme self distinct from Maya. Kala is finer than Prakriti. The function of these Tattwa is to awaken the dormant qualities of the soul. The soul has three qualities, vis. *Ichcha Jnana and Kriya;* of this Ichcha corresponds to will and emotion and Jnana to intellect of modern Psychology, whereas kriya represents capability of doing what was willed and cognised. The absence of any reference to this capability of action in almost all the works of modern Psychologists seem to me highly strange and inexplicable. The Psychologists mention

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* The Six systems of Indian Philosophy.

† In a separate article will be given an exact and detailed account of the four internal organs.

only three faculties of mind as Will, Emotion and Intellect. But Saiva Siddhanta, as shown above, recognises will and emotion in the word *Ichcha* and intellect in Jnana.

The additional one Kriya remains without a corresponding term in the modern Psychology. Now the body formed of Kala tattwa helps the growth of these three faculties of soul. And on this plane when the soul comes to act, it becomes subject to a deeper Turiya sleep devoid of that thinking faculty which it had in the Sushupti condition of the guna sarira. But in this fourth Kanchuka sarira the soul has its Ichcha Jnana, and kriya faculties in full activity.

Coming now to the last and the fifth body called *Karana sarira*, we find it the immediate result of the Asuddha Maya the finest principle of matter imaginable. The soul by first entering into this sheath, so to speak, begins to exhibit its three innate qualities in a confused manner. Within this body it experiences the deepest sleep called Turiyathitha.

Such are the different degrees of ordinary sleep which the individual self undergoes in the five distinct bodies which are bound up most mysteriously, so long as it has to live this earthly life.

(To be continued).

HOW TO PREVENT PREMATURE DEATH?

CHAPTER I.

INTRODUCTORY REMARKS.

The instinct of every being tends towards the preservation of life and on occasions of imminent danger originates, in the twinkling of an eye, means equal to meet it and overcome. This law of life-preservation is seen to invariably prevail from the lowest from of being visible only to microscope up to man the acme of creation. It is on account of this firmly implanted instinct, that many, even in their miserable poverty, eke out a most wretched existence in preference to committing suicide. But there have been times in which some, entertaining a preverted view of the earthly life and its uses, committed that horrible crime upon themselves goaded by instantaneous desperation. Had they paused a moment to think upon what their rashness impelled them to do, they would have dreaded at the evil idea that took possession of them and would have easily avoided the sad deed. But in them, I believe, was dominant the animal side of nature choking the desirable growth of intellect, even instinct. The manifestation of Divine Grace in Beings, was clouded by the thick shadows of their guilty passions. Only in the case of some rare exceptional individuals of human

society, this divine law of life-preservation is most painfully violated. But see in all the lower creation of animal Kingdom how sacredly and inviolably this law is observed. Did you ever hear that an animal had killed itself of its own accord? Curse be upon the man who is endowed with an additional faculty of reasoning and yet dares to misuse it and violate the supreme law of life!

Ah! Ye short-lived man! you with great abhorence condemned one who had consciously committed suicide and destroyed a valuable earthly life? but knowest thou not how unconsciously vainly and ignorantly thou ruinest thine own life! The severity of thy criminal action is not a whit diminished, because ye have done it unawares. Much more blameable art thou than the conscious self-murderer, in-as-much as ye have neglected to study the problems of life and observe the laws of living, by letting your thoughts dwell upon the acquisition of wealth. In the glitter of such ambitious thought, ye lost sight of the purpose for which acquisition of wealth was intended. And in accordance with your wishes ye obtain riches but lose your valuable life prematurely. "What is a man profited, if he shall gain the whole world, and lose his own Soul? or what shall a man give in exchange for his Soul?"

Health and long life are two component factors in this earthly existence which alone can bring about the salvation of souls. Unless you realise the value of this earthly existence all your vain display of intelligence, all the exalted ranks to which you rise in the midst of your fellow-beings will become as mock puppet shows. Saints and siddhars of Tamil country—great souls, night and day bent upon attaining the perfection of their dignified self—hold it as undeniable truth that man can never die until he wishes to die, and that, as the purpose of death is to strip the soul of the worn-out garment and and furnish it with a new one so that it may work its development out with a fresh energy, it can be conquered by a steady and strenuous practice of *Rajayoga*.

But we do not claim the right—though some of our American brethren claim it—to teach you how to perpetuate this earthly life for an unlimited extent of time. If you prepare yourself for that final initiation and come near at a stage in which an inner voice whispers to you that you are now worthy to receive the mystic supreme truth of *Rajayoga*, then the real Guru the embodiment of love, the essence of God whose condescending help and supreme grace we the great sinners cannot requite but in drenching his feet with our tears—will appear before you and for making you his own son, reveal that eternal mystery to you. Nowadays books professing to teach you

Rajayoga come out from the press in quick succession. Don't believe them. Not even the works of patanjali and Swami Vivekananda teach *Rajayoga*, though the name *Rajayoga* is inscribed on them. They all deal only with the different aspects of *Hathayoga*. That final truth is so hidden that you cannot get at it except through the real Guru. All this I tell you to warn you of danger and an unnecessary waste of time and energy.

From the above you will understand that an absolute conquest of death is impossible until you can learn to practice *Rajayoga*. I read with extreme interest the truly great works of *Prentice Mulford* and *Helen Wilmans*. Both of them with inspiration and great enthusiasm wrote the great truth that man could never die under certain conditions. What became of them? They themselves were not able to realise what they said but died prematurely. By this is not meant that the high estimation in which I held them for their wonderfulpower of intellect is in the slightest degree lowered. On the other hand I have great admiration for them and for their very suggestive works. But it should be borne in mind that, with all their intelligence and unflinching efforts, their attempts to find themselves the key without the Guru were most sadly baffled.

But, here, mine attempt is a very humble one. All that I aspire to is to point out plain and practical means through which one can live not less than seventy or eighty years in a perfectly healthy condition. To live eighty years has become to be considered, especially in recent times in which the occurrences of untimely death most deplorably multiply, a long span of life. If you can achieve this possible end in view, it would afterwards be much easier, should you desire to prolong it to a much farther point. In the subsequent chapters I shall treat the subject from physical and psychical points of view, embracing, of course, within its bounds, such useful and harmless teachings of *Hathayoga*, as can be gleaned from the occult works in Tamil.

(*To be continued*).

THE THEISTIC ASPECT OF SAIVA SIDDHANTA.

(*Continued.*)

Again there are others who assert that God is not a subject to be inferred from the manifestations of cosmos, but an intelligent principle of unity which underlies all that is tangible, all that is heard and seen, all that is smelled and tasted, and all that is thought and felt. And this underlying principle alone is essentially real and all except this are illusory and have no real existence of their own. The seen material world and the numberless lives that are found in it, are vivified by this supreme vital principle. All

matter and mind are pure reflections of this one reality. But for this Brahman, there can come nothing into manifestation and therefore it is that the sacred upanishads declare "Ekam Evadvitiyam Brahma" that Brahman is one only without a second. The other finite Beings and matter are mere nothings.

How this argument of the extreme idealists can be reconciled with the formulations of physical science does not seem to have been proved with the least pretence of reason. How it is possible for us to arrive at this stupendous conclusion of belief in an ideal reality ignoring the fundamental knowledge we derive from sense-perceptions, has not been tested and proved by them. How matter the receptacle and transmitter of Divine force, how souls that imbibe this force through matter can be thought of as illusory is not at all a fact imaginable. Mind and Matter are quite inseparably bound up; and for the evolution of the one the other is immensely important. Whether apart from the body the undeveloped soul can exist and evolve of itself, no body has shown, nor any form of argument will, we believe, lead us to such an assumption. Though the susceptibility to the impressions produced by Matter is inherent in the Soul yet it cannot develop of itself that power without coming into closest relation with the non-intelligent Nature. That spark of intelligence lies latent in it awaiting the contact of Nature to be kindled into an ethereal flame. Of course, it is true that when the Soul has attained a certain stage in which the splendour of its intelligence will have grown up into perfection, it does stand independently of matter requiring its assitance no longer. But this will not prove that matter is illusory.

Possibly it may be objected that just as one vibrant energy when it affects two different organs, produces two different sensations as sight and hearing, so the one universal force in its widely different functions splits up into mind and matter, while essentially there is little difference between them. But this law of one vibrant energy affecting two different organs cannot be applied to the variety of distinct forces that are proved by physical science to exist in the universe beyond the pale of doubt. Is it reasonable to think that one unlimited intelligent force vibrated in two different directions in two entirely different manners one crystallising into dead matter and another into a limited intelligent Being? If it were so what is there to prove it?

(To be continued).